

SUMMARY

The Educational Change of Times and its Problems in a Traditional City Kyoto

TANAKA, Keijiro

Kyoto is a traditional city. It was the Japanese capital for a long time, and it was the political, economical and cultural center of Japan. In the Edo period, political power moved to Edo, and economic power moved to Edo and Osaka. But Kyoto preserved its cultural aspects. And in the Meiji period, after the emperor's residence moved to Tokyo (Edo), Kyoto was no longer the capital, but only one of many cities in Japan. Citizens in Kyoto were eager to get a fine educational system because they wanted Kyoto continue to be the cultural center of Japan. The first comprehensive government plan was the Fundamental Code of Education (GAKUSEI) of 1872, which was drafted by a committee of twelve persons including influential elements from among the Occidentalists. It followed the model of the French school system. Under the Ministry of Education, the whole country was divided into eight academic districts, each of which was supposed to have a university, and further divided into 32 secondary school districts. A secondary school district was supposed to provide a secondary school, and it was subdivided into 210 elementary school districts, each of which was supposed to provide a elementary school. Kyoto had already had its own elementary schools since 1869. Each school was assisted not by the government, but by citizens. And higher education was also assisted by both citizens and the government. It was authorized by Ministry of Education, but the real assistance came from citizens. Education in Kyoto has not been for officials, but for citizens. So citizens in Kyoto positively and kindly accept students from other areas and respect educational and academic achievements.

Informal Education in the Mature City of Kyoto

NISHIOKA, Shoko

It can be said that a mature city enables its citizens to grow and develop. At the same time these flourishing persons can create circumstances conducive to learning.

In Kyoto from ancient times, the spirit of self-government and the spirit of learning have worked together to produce a high level of culture and education. Examples of this are the teaching Binyo-utai in Chokaisho and the specialized cultural schools throughout the city. "Kyono Torina Uta", which stemmed from Binyou-utai is even now passed from one generation to the next at home. Recently new media plays a part in the transmission of culture.

Among informal private educational institutions, schools offering instruction in languages and computer skills are consolidated in the middle of the city. These schools use diverse types of publicity, and certain rooms in the building are reserved exclusively for language and computer study. In contrast with these classes, traditional culture lessons, for example, Shodo and Kado, take place in the teacher's houses without special publicity or advertising. Recently the decrease in the number of children, the choice of hobbies based on individual preference instead of as a requisite for marriage, the economic downturn, and fluctuations in popularity because of fads have affected such cultural schools. Each school tries to attract adults and the growing number of the elderly as new students and tries to devise new tactics for addressing a great variety of needs. The new plan for lifelong learning in Kyoto should take into consideration the roles and the significance of informal private education institutions.

It is important to consider the practical use of historical culture and the relationship between the community and the school district found in Motogakku to develop lifelong and informal education in Kyoto.

In order for Kyoto to be a place of learning and maturing, as our starting point we should consider the spirit of autonomy and learning found in Chokaisho and Bangumi Elementary Schools.

Flexibility and creativity enhance the value of tradition and are essential for the

development of lifelong education in Kyoto. A mature city is always able to respond positively on behalf of its citizens towards any changes.

Educative Power in the Kyoto Community The Existing Situation and Problems

IMANISHI, Yasuhiro

This paper studies 'maturity' of community from the view point of molding human character. And here, we define 'maturity' as the form which promote the human maturity, and we hold that the educative power in each community must be sufficient to foster this maturity.

To maintain this educative power in community, I assumed a family, a school and a community (a narrow sense) as driving forces which preserve the same orientation of molding human character based on realization of certain common values. However, these three are different in style to accomplish this purpose so each has to have following two functions. One is cultural transmitting function; the norm or value standard and behavior patterns in a community ought to be transmitted to the following generations. The other is character building function; an individual's self-realization is encouraged, supported and attained.

One of the essential points in this paper is to consider whether these three (family, school, community) cooperate with each other functionally as consistency and uniformity should be maintained to produce sufficient educative power in communities, and how they perform as a 'unit of the educative power in a community'

I verify in diversified aspect the degree to which Kyoto community has the educative power which I have stated above in the order of family, school, and community (a narrow sense).

In the first chapter I discuss the relation between the form of a family and the educative power in Kyoto where traditional industry has been well developed.

In the second chapter I focus on the connection between the system of inhabitants' traditional autonomy in Kyoto, symbolized in constructing Bangumi primary schools, and school education.

The third chapter clarifies Kyoto's distinctive feature for molding human character irrespective of conscious intent.

In the last chapter I state the problems Kyoto is now facing in order to achieve further maturity in the community.

**The Argument of "The Educational Tradition and Innovation in Kyoto:
from the Point of View of the Transition of Buddhist Universities"**

NARITA, Hiroshi

Each educational organization for Buddhist priests in Kyoto has gradually changed in its form from what used to be "Gaku-rin", a priest's seminary, to a modernized university in response to the modernizing movements of education, especially "Gaku-sei," an educational system that was enforced in 1872 (Meiji 5). The reason for their changes was not only to correspond to the new educational system but also to modernize positively Buddhism itself, which was a tradition that had influenced education in the city. For every Buddhist sect needed a reform in those days in order to cope with the crisis of Buddhism caused by the Anti-Buddhist movement, the rise of Christianity in Japan, and so on. At that time the most important problem for the sects was to educate priests according to the times. They therefore reformed their own seminaries and organized modern schools.

In the course of these educational reforms, the sects' traditional concepts of education based on their "Shu-gaku", their theology, conflicted with their "Kyo-gaku", which pursued their aspect of teaching and learning. In other words, the conflict presented a challenge to the sects: how to adopt educational alternatives to suit their own traditions. It led the sects to change their educational organization from seminaries for priests to universities open to the public. In the conflict, the reform of establishing a new "Gaku", an educational concept free from the "Shu-gaku," also led the sects to recognize again their traditional concepts of character building and to reform them. That is to say, in the process of the changes, the sects were required to adjust the concept of character building for competent priests to the needs of contemporary people, and, furthermore, to expand the concept into a universal one.

In the transition of the educational concepts of the sects, we can find not only their stance of “suited to the times” and of “responding to the requests of the society,” but also their attitude of trying to settle on the essential image of a person. It was always a challenge for the sects to evaluate a concept of character building that was contrary to their traditions and the great innovative wave in education. As a result, the sects were similar to what forced to pursue a universal and essential image of a person the traditional concept of character building had revealed. In the end, the educational reforms in the sects always had to come face-to-face with an original proposition of education for the reason that the sects had their own tradition. Furthermore, in the tradition and innovation of every sect, they did not adopt simply alternatives according to the times or the society, but innovated by confronting their own traditions. The way of confrontation was to recognize again the essence of their traditions and to ask themselves about the meanings of the existence of sects which have their own traditions. This may give us important suggestions regarding research into the traditions and innovation of the city, Kyoto, itself.

Health and Sports in Kyoto City

KANEDA, Hiratoshi

This paper examines sports in general and the relationship between of Sports and Health. This study may indicate the future of sports for the general public.

The basic concepts of health and sports are presented. We must think of health as a state of complete physical, mental and social well-being. In order to evaluate health we must have a wide range of vision and the ability to judge from the perspective of nature and society as well as of society and the individual.

Although sports have usually had a connotation of competitiveness, today their definition has expanded because of the concept of practicing sports for lifelong health. Sports have not always been beneficial mentally and physically, but we should find ways in which sports are a positive experience.

This paper examines an example of a regional sports facility in Kyoto. The demands for regional sports facilities are high, and facilities are being built in response.

However, it has been found that the frequency of communal utilization is less than one time per month because demand exceeds much. The only way to solve this problem is for members of the community to cooperate. Thus the value of community sports will become more recognized and will contribute to the health of society.

From the viewpoint of sports as a basis for health, the establishment of artificial environments does not promote the most healthful practice of sports. Kyoto City enjoys a wealth of historical and cultural heritage as well as a rich natural setting. By using and preserving the environment while promoting general sports for health, we may effectively develop the city as a healthful resource.

**Residents' Movements, Citizens' Movements and Neighborhood
Self-governing Organizations in the Movement against
the Kyoto Daimonji-Yama Golf Course
Development Project**

WAKITA, Ken-ichi

Using qualitative data from my case study of the Movement against the Kyoto Daimonji-Yama Golf Course Development Project, in this paper I analyze the process of origin and development of the movement.

In this analysis, I understand residents' movements and citizens' movements as a "style" that people manipulate when they start a movement. I have made clear the mutual relationship between residents' movements and neighborhood self-governing organizations ("Jichi-Kai"). The role of residents' movements as a facilitator tying neighborhood self-governing organizations to the public is also made clear. In such a dynamism, I have found "the power rooted in life."

I have pointed out the social conditions that make "the power rooted in life" function well: an image of Daimonji-Yama as a symbol of Kyoto, the existence of voluntary expert groups such as the lawyer's association, and the unique political structure that sympathizes with the residents' and citizens' movements in Kyoto.

Conservation Movements in Kyoto

MAKINO, Atsushi

The purpose of this paper is to present conservation movements in the city.

Using qualitative data from my case study of the “Midoro Pond” conservation movement, this paper analyzes the dynamism of interactions among movement groups. Therefore, I focus on two different characteristic groups in this movement. One is a citizen’s group. The other is a community group. In conclusion, I point out the character of conservation movements in Kyoto.

The Development of Rokkaku-Cho and Its Spatial Structure (I)

SEKIYA, René

Rokkaku-cho, situated near Shijo and Muromachi, the commercial center of Kyoto, is known as ‘hoko-cho’, which is a sponsor neighborhood of Kita-kannyōyama of Gion festival. Research into the present topic in Kyoto requires a historical standpoint, and we have a large number of the data concerning the town area. Using the data, this paper, founded on the joint research of our group, treats the spatial-temporal changes of the town in a consistent point of view, in (1) the development of the town.

From the last stage of the Heian Period to the Kamakura Period, the largest fish-market in Kyoto was in Rokkaku-cho at the crossing of Machi-dōri and Rokkaku-dōri, and there worked ‘nama-uo kugonin’, all of them women.

From the Muromachi Period to the Sengoku Period, the town area residents formed a ‘cho’ group, and the ‘cho’ became a self-governing neighborhood unit. They also became a part of ‘yamahoko junkō’ in the Gion festival.

Rokkaku-cho, at the beginning of the 16th century, became a ‘cho’ in the meaning of the present system, and developed from a market area to a living area, while a characteristic of the commercial area continued since the last stage of the 12th century.

The Edo Period, 'cho' or 'cho-gumi,' being governed by administrative control, developed their living and commercial management with rules, regulations, and a self-defense system. Also the inhabitants of Rokkaku-cho were subject to occupational, commercial, and tenantry regulations.

In modern times, an autonomous system of 'cho-gumi' were reconstituted into the school district system and Rokkaku-cho belonged to the Meirin school district. After this the gap between the school and administrative districts, arose, and the traditional autonomous system ceased in 1889, when the City of Kyoto was formed.

Since 1897, 'kōdō kumiai' were systematized on basis of the possession of real estate in the neighborhood, and became the prototype of today's 'chonaikai'.

Merchants and Their Families in a Small Ward of Kyoto Rokkaku-cho

TAKAGI, Masao

In spite of the modern façade of the architecture which fronts on the street, the city of Kyoto still has traditional two-story wooden houses behind these multistried office buildings. Once you step into a small ward such as Rokkaku-cho, which consists of about forty residents today, you shall become aware that you are in the traditional historic area of central Kyoto. Members of each ward (cho-nai) are not so much each individual resident as house owners or head of households who run small or big shops and/or wholesale businesses of their own. We examined twenty merchants for the purpose of testing several hypotheses. The most important one is as follows: merchants who live in the oldest ward (yamahoko-machi) would maintain the traditional habits (norms) developed by such big merchants as Mitsui and Matsuzakaya, which occupied grand business sites in Rokkaku-cho, especially in the Tokugawa era. Five cases were selected for this purpose. As data was taken from the heads of households, the information became oral histories of the households and the householders' personal life-course, so we only got a small amount of quantitative data for analyzing the economic size of household and family structure. Even so we can state that, although all the businesses are really small, they have generally followed traditional customs, not only to enlarge the individual business but also to

participate in the Shinto festival (Gion-matsuri), through which new commer (merchant) gain membership in the historic center of Kyoto.

Neighborhood Associations in Rokkakuchō: A Community Study of a Central District in KYOTO

TANIGUCHI, Hiroshi

Generally, it is thought that urbanization orientates people toward individualization and stimulates spontaneous groups instead of traditional and formal neighborhood associations. This view is supported by some Japanese urban sociologists under the influence of Wirth, whose theory was very influential in studies of urban communities in America. The aim of this paper is to clarify the processes of regulation that come about through various conflicts with respect to the redevelopment in the historically old area of central Kyoto. "Chonakai" are the traditional and formal neighborhood organizations formed for self-preservation, street by street. Will this kinds of association disappear? I will argue that these formal neighborhood associations are vital for self-determination in matters of culture and tradition.

A Study of Child Care in Kyoto

HAYASHI, Toshimitsu

When Japan was undergoing the process of modernization in Meiji, new measures were instituted to protect children. In Kyoto, as the city evolved into a modern city, child welfare policies were enforced in various ways.

During the years leading up to the Meiji Restoration, Kyoto was faced with several problems; a big fire caused by the Hamaguri Gomon incident, a shortage of daily necessities, rising prices, severe storms, and conflicts among HAN (Daimyo domains) as a result of the movement to overthrow the shogunate and restore imperial rule and so on. These left the city in chaos and the populace in poverty. Needless to say, this had severe implications for the city's children—abandoned children, abortions and

even infanticide increased. It was with this backdrop that measures were undertaken to protect abandoned children. Kyoto set about the establishment of schools as early as the first year of Meiji, ahead of the country. Particularly the construction of primary schools in every BANGUMI (district) reminds us of high academic standards and traditional cultural autonomy in Kyoto. Institutions were built for children by Christian missionaries in 1886 and by Confucian scholars and citizen in 1893.

In this paper, I will try to shed light upon the situation of children in that period using mortality statistics kept by Kako-cho (the temple register of death).

Cities and Festivals

—The Festival of Yamahoko and its Development—

UEKI, Yukinobu

Festivals in cities have the distinctive features of showing off to the public and being seen by the public. City festivals differ from festivals related to Ujigami (a guardian deity of a shrine) or from those of communities in villages where outsiders are prohibited from participating. Yanagida Kunio (柳田国男) emphasized the distinction between 'sairei (祭礼)' and 'matsuri (祭).' However, he was concerned more with the latter, so his research on 'sairei' did not develop that much.

Festivals were first established and developed at Heiankyo. The earliest festival established at the time was Kamo Matsuri (賀茂祭り). It was a state festival which the Imperial Court messengers (勅使) attended, and it was enlivened with large crowds that were attracted by the procession in which splendidly dressed Chokushi (勅使) and Saio (斎王) went down the town's main street (大路). Its main concern was not Shinto ritual (神事) itself but the procession of those who were going to perform the Shinto ritual. The people gathering there consisted of both the high and low classes but remained spectators, while the participants of the procession were mainly low level officials.

As for the Inari Matsuri (稲荷祭り), people such as officials in low positions, like Toneri (舎人), participated in the festival voluntarily, not out of obligation. The new style of festival called the Otabisho Matsuri (御旅所祭り) became very popular.

this is where the parade of Mikoshis (神輿) was focused and it included watashimono (渡し物) such as Umaosa (馬長) who followed the Mikoshi as well as entertainments held at Otabisho. A Shin Sarugaku (新猿楽) represented these new phenomena, which drew a large gathering of spectators, and the vicinity of Shichijo-Horikawa, where Otabisho was located, was in an uproar. The late Heian period was at its peak, and the Inari Matsuri attracted city people as an occasion for a fete in the thriving city, which had been quickly urbanized due to its commercial and industrial prosperity.

An area more prosperous than Shichijo was the Sanjo/Shijo area, where the Gion Matsuri, properly called Gion Goryoe, was developed as the area of parishioners (氏子). The festival originated to counter an epidemic of illness that was sweeping the city, and the Otabisho Matsuri shifted over to the yamahoko no Matsuri. The Gion Matsuri was the original form of moder urban festival and consisted to two elemets: one was the Otabisho Matsuri, which was mainly for Shinko (神幸); and the other was the rite of Kaminigiwashi (神賑). That is to say the former was a Shinto ritual connected with shrines, while the latter was an event in which individuals and peeopel in groups participated independently. This kind of event offered a variety of features, such as Umaosa and Furyu Dengaku (風流田楽) according to the era. Subsequently the Yamahoko appeared at the end of the Kamakura period. The Yamahoko has grown from a festival of the neighbourhood unit, called 'Cho (町),' to eventually become the festival of the larger urban community, called Chogumi (町組). The Yamahoko no Matsuri was a part of the Gion Matsuri. However, it was the independent, new style of 'festival (祭礼)', which was not only intended for showing off and being seen, but also strengthened social solidarity among the people there and between unit communities.

The Yamahoko no Matsuri weaves peoples' cooperation and reflects economic liveliness. Festivals in cities such as castle towns characteristically each had the Dashi no Matsuri (山車の祭り). Dashi was the moder version of Yamahoko, and it formed tha basis for the social function of Yamahoko and played an inportant role in constructing cities.

Kyoto—Changing Scenery of the City in Recent Years—An Introduction

YOSHINO, Shoji

When the plans of a city's development are being reviewed, it is important that we take account of the background, the characteristics and the mechanisms of its past development, and ask how it has come to be developed the way it is today: a study of the city's development in recent years is necessary. However, little research has been done in this area, including research into the development.

In this essay, I would therefore like to discuss, most importantly, the changing scenery of Kyoto in the context of its architectural development in recent history, and also, the different phases of development in which those significant changes to the city's scenery have been made. This study has been carried out with the aid of, for the pre-war period, old manuscripts and photographs, and for the post-war period, field research, aerial photographs and newspaper articles.

To explain the "phases," it has been found evident that the distinction and expansion of 'main' streets in the city, which occurred during in years from 1925–1927, the rapid economic growth which began in the early 1960's, and the economic boom—the so-called 'bubble' economy—of the late 1980's have all played important roles in shaping the appearance of the city. With this in mind, I have divided the period since 1868 to today into the following six phases.

Early development phase	1868–1911 (M1–M44*)
First street expansion, introduction of city tram	1912–1939 (T1–S14)
War and post-war period	1940–1960 (S15–S34)
High economic growth and the period following	1965–1985 (S35–S60)
Economic boom and the period following	1986–1990 (S61–H2)
Today	1991– (H3–)

**The letters M, T, S and H in brackets each refers to Meiji, Taisho, Showa and Heisei era.*

As for Kyoto's changing scenery seen in the context of its architectural development in recent years, it may be said that the modern history of urban scenery in Kyoto can be summarised as the transformation of scenery from what was at first an

archetypal traditional Japanese *'waves of slates!'* scenery to a confused, disordant cityscape with the old *'waves'* totally severed: the arrival of, first, *pseudo-western*, then *'true'* western architecture, the following overall westernisation of architecture, and the appearance of cheap, mass-produced housing—buildings built as mere receptacles have all greatly contributed to this process. In the city center today, the balance between the traditional and the western has been completely reversed. Whereas in the early *Meiji* era, western architecture was rare, exotic and something of a landmark in the city, it is now traditional Japanese architecture which plays its role. Nor did suburban residential areas escape from this transformation. Increasingly more and more houses are built in the manner of strange western-style concoctions, and houses with traditional outlook barely remain in just a few designated preservation areas.

Kyoto's policy of scenery just based on the preservation of the old *'waves of slates'* look, however, is neither practical nor practicable today. This is due partly to the fact the old wooden structures which supported the *'waves'* have been reduced to an absolute minority over the years, but the changes in lifestyle, values and the state of economy also mean that it is now necessary to adopt a new approach. The *'defensive'* policy of *'preserving the old'* is no longer valid faced with today's reality, and it is now urgently necessary to set a positive direction which allows a new, co-ordinated standard to develop.

The Role of Council Housing in Kyoto —The Case of Mukaijima New Town—

FUJII, Toru

The purpose of this paper is to make clear the attainments and the problems of the housing policy by surveying the role of council housing in Kyoto. To evaluate council housing policy, the facts regarding the character of the inhabitants are needed. As there is no reliable information about them, this paper approaches the social and economic aspects of those who inhabit a part of Mukaijima New Town, Fujinoki school district, which is the largest council housing in Kyoto according to the

1990 Census of Japan. This paper, therefore, pays attention to the composition of the population, the job structure and households on welfare at Fujinoki school district.

The conclusions of this paper are as follows. There are two typical groups of inhabitant at Fujinoki. One consists of married couples with their children. The parents' age group is from 20 to 40 years old. While many husbands work in Manufacturing, wholesale and retail trade eating and drinking places and Construction, many wives are full-time housewives. They constitute about 50 percent of the entire population of Fujinoki. The other group consists of households on welfare. Especially, there are many mother-children households, owing to the priority they receive in the Council Housing Act. They comprize one sixth of the entire population. That it to say, their lives are sustained by council housing.

Urban Maturity and Administration: Change in the Municipal Administration of Kyoto during the 1980s and 1990s

MINENO, Yoshio

At some point in the progress of the maturation of a city there is a conversion from quantitative growth to qualitative improvement. That conversion, inevitably, strongly influences the urban policy of the local government, which bears the responsibility for city administration. A local government which is reaching the period of conversion is likely to display to a fair degree a condition of confusion concerning the fundamental direction of its urban policy.

This paper adopts the above as its working hypothesis. The purpose here is to confirm whether or not such confusion concerning the basic direction of urban policy is apparent within the local government and between the local government and the citizenry, and to clarify whether or not the city is approaching a major turning point in its maturation.

Therefore the discussion focuses on a city administration during a period when the population, which may be regarded as a powerful indicator of the quantitative growth of a city, has stopped growing. Specifically, the paper deals with the Kyoto municipal government from the 1980s into the 1990s.

First, the progress of urban preparedness toward maturation is examined in stages, according to the approach of Matsushita Keiichi, to clarify whether Kyoto fulfills the conditions of a city reaching the period of conversion from quantitative growth to qualitative improvement. Next, the transition of the main operations and new operations of the Kyoto municipal government is examined to ascertain that changes are visible in the fundamental direction of urban policy. Finally, moving into the domain of conditions within the Kyoto city verifies government and relations between the administration and the citizenry, this paper evidence of conditions which may be termed confusion.

Through the above steps, it is confirmed that the city of Kyoto is at this time approaching a major turning point in its maturation as a city.

A Study of the Revitalization of Kyoto

—Reference to Kyoto in the Future—

SHIRASU, Tadashi

Through the past decade, a huge dispute concerning the regeneration of Kyoto has arisen, particularly concerning the problem of the changing townscape. That is to say, the problems about the restriction against high-rise buildings and about changing views in Kyoto are both due to the background issue of 'revitalizing Kyoto.' We have to overcome these problems now; otherwise, the same kind of problems may occur again in the future.

Although the issue of 'revitalizing Kyoto' had been discussed among economic circles, it was during the latter half of the Showa 50s that this issue became a general problem confronting Kyoto. Since then there has been a sense of growing crisis concerning, for example, the decline in the economy and culture and the delay in developing a base for constructing the city. Huge financial deficits occurred in Showa 56 and 57, and the Kyoto revitalization plan became a serious matter reinforcing the financial situation. At that time, the government policies of easing restrictions and keeping interest rates low produced the so called bubble economy. Because of this, Kyoto experienced a boom of modern apartment building construc-

tion which destroyed the townscape without the concern for Kyoto history and culture. The city of Kyoto decided to introduce a system of synthesized plans in Showa 63. However, problems like the reconstruction of the Kyoto Hotel and Kyoto station came up one after another.

From these problems, two opinions arose: the first that high-rise buildings would destroy the townscape of Kyoto, was advocated by people who opposed the idea of constructing modern high-rise buildings. The second that building design is more important than height, was advocated by people who supported high-rise building construction.

Concerning the regeneration of the city of Kyoto, these two groups insisted on different points; the former insisted that constructing high-rise buildings is not necessarily related to regeneration, while the latter emphasized an easing of height restriction policy and introduction of new measures for developing and revitalization the city. These two opinions are both extremes, and there does not seem to be room for compromise between them. However, if we define the concept of regeneration as being for the enrichment of people's life mentally as well as materially, so that citizens can have a comfortable and affluent life style, and if we add that to achieve a higher quality of life, it is necessary to regenerate the economic system from a financial basis, then these two opposing groups could come to an agreement. So far, the two opinions have not been adequately examined. Therefore we need to study further whether high-rise buildings will lead to economic regeneration, and what is an effective measure for revitalizing economic growth. In this way, we ought to overcome the futility of discussions of whether to prioritize city development or preservation.

The city of Kyoto is determined to focus on preservation, regeneration, and the creation of the city while consulting with the committee for machizukuri (creating community). To deal with this, we should make revitalization, (mainly reinforcement of the economic basis) as a major objective. Once a solution to this problem is found, Kyoto will be able to shift to a period of maturity.